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# A BRIEF SKETCH

OF THE

# ORIGIN OF THE THREE MAIN MUTTS

BY

V. GOPALAKRISHNA RAO.

Head of Traverse computation Branch
H. E. H. The Nizam's Rev. Survey
and Settlement Department
Hyderabad (Deccan).

सन्तः सन्तु सुसन्तुष्टाः दुष्टा निन्दन्तु सन्ततं ।
तयोः स्वभाव सिद्धत्वा कात्र परिवेदन॥

EDITED AND PUBLISHED
BY

K. VENKATA RAO,
Editor, THE "INDIAN"
ADAMANKOTTA P. O. SALEM DT.,

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1930

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ஸ்ரீ மத்வ மடங்களின் திவ்ய சரிதச் சுருக்கம்

सन्तः सन्तु सुसन्तुष्टाः तुष्टा निन्दन्तु सन्ततं ।
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# DEDICATION

This booklet, written by me under the guidance of the Lord Almighty Sri Srinivasa Murthy, is most worshipfully dedicated to the Aadi Guru Sriman Madhwacharya, the founder of the Dwaita philosophy, the exponent of the Vedanta Secrets to Sri Sukacharya and his shining circle, and the enjoyer of the Supreme Bliss in the presence of Lord Sri Veda Vyasa Murthy at Badarikasrama.

V. Gopalakrishna Rao.

श्रीः

श्रीमन्मध्वांतर्गतलक्ष्मीबादरायणायनमः ॥

नमाधवसमो देवो नच मध्वसमो गुरुः ॥
नतद्वाक्य समंशास्त्रं नच तद्वेत्तृसमः पुमान् ॥
श्रीमध्वःकल्पवृक्षश्च जयाचार्यास्तु धेनवः ॥
चिंतामणिस्तु व्यासार्याः मुनित्रयमुदाहृतं ॥

इतिश्रीमुष्ण माहात्म्ये ॥ Vide descriptive catalogue of 1911 published by the Madras Government page 4212 ॥

श्रीमद्ब्रह्मरुद्रेंद्राद्यभिवंदिताय सत्यवतीसुताय सूत्रकाराय भगवते श्रीबादरायणायनमः ॥ १ ॥

एकविंशतिकु भाष्य खंडनकृते निखिलनिगमागमार्थ निर्णायकाय, द्वैतसिद्धांतसाम्राज्यसिंहासन शासन चक्रवर्तिने महाभाष्यकाराय श्रीमदानंदतीर्थ भगवत्पादाचार्यायनमः ॥ २ ॥

श्रीमद्भाष्यकार गंभीरभाव प्रतिपादन शैलीदुरंधराय सर्वज्ञकल्पायटीकाकाराय श्रीमज्जयतीर्थमुनयेनमः ॥ ३ ॥

यावन्मूलटीकाग्रंथाऽविरोधार्थप्रतिपादनशीलाय श्रीमन्मध्वसिद्धांतराजधानी महाकार्यनिर्वाहक विपुलवैभवमंडिताय अखंडभूमंडलाचार्याय टिप्पणीकाराय मंत्रालयनिलय श्रीमद्राघवेंद्रगुरुसार्वभौमायनमः ॥ ४ ॥

इदमत्रबोध्यं ॥ कतिपयेप्यासन् कतिपयमूलग्रंथमात्र टीकाप्रवर्तकाः न तेषां जगति टीकाकारत्वेनव्यवहारः ॥

श्रीमत्सर्वज्ञाचार्य परमानुग्रह महाबलोर्जित श्रीमत्पूज्यपाद जयतीर्थमुनिरेवटीकाकारः नान्ये ॥

एवमेव कतिपयेप्यासन् कतिपय टीकाग्रंथ टिप्पणी प्रवर्तकाः, न तेषां जगति टिप्पणीकारत्वेन व्यवहारः ॥

अथेदानीमनेन शिरसासंभावितं किलेहजगति, पूर्वमपरोक्षज्ञानिभिः बहुभिरेवव्याख्यातृभिरितीदं सुप्रसिद्धं ॥

पूर्वंयः प्रह्लादः सर्वत्रव्यापकस्य भगवतः श्रीविष्णोः मच्छाद्यनंतावतारेष्वपि सुतरांगर्भवासो नास्त्येवेति आपामर-साधारण लोकानामपि ज्ञापनार्थं स्वपितरं हिरण्यकशिपुंनिमित्तीकृत्यनिजमंदिरमध्यस्तंभादवतीर्णं श्रीलक्ष्मीनृसिंहं प्रदर्शयामास ॥ पुनस्तद्भगवदाज्ञया सश्रीव्यासराजत्वेनावतीर्य पारिव्राज्याधिपत्यमधिगम्य, दिव्यविद्यासिंहासन मधिरुह्य त्रिवारं संपूर्ण भूप्रदक्षिणं विधाय एकविंशति कुभाष्यकार दुराक्षेपान् सम्यक् खंडनं कृत्वा प्रमाणप्रसूनैः लोकत्रयविजयी भूतंव्यासत्रयंविरच्य प्राक् प्रत्यग्दक्षिणोदग्दिक्षु विद्यमान दिग्गजत्वेन मन्यमान विद्वद्गजानां गर्वाद्रि संभेदन स्वप्रतिभादंभोलिं प्रकाशयित्वा पुनरेषसूरिमुकुटमणिरेवमग्रेपि सद्व्याख्यानचिकीर्षया मंत्रालयाचार्यत्वेनावतीर्य समग्रटीकाणां टिप्पणीर्विरच्य वेदत्रयभाष्यमपिकृत्वा श्रीमन्मंत्रालये अद्यापि श्रीराम नरहरिकृष्ण कृष्ण भगवद्रूपचतुष्टय विराजिते वृंदावनेतिष्ठन्सन् अखिल भक्तजनानां कामधेनुरिवकामितानि फलानि चिंतामणिरिव चिंतितानिफलानि कल्पपादप इवकल्पितानि फलानि ददन्नेव दैनंदिनं निरतिशय महामहिमा भगवत्प्रेमभूमा श्रीमद्राघवेंद्रगुरुसार्वभौमो विजयते सएव टिप्पणीकारः नान्ये ॥ सकलजगत्सुप्रसिद्ध प्रमेयमिदं ॥

श्रीमत्काश्यपगोत्र समुद्भवेन वराहार्यसूनुना मुळ्ळकरुबूग्रामनिवासिना श्रीमद्गुरुराज दासानुदास पादरजोनिषेवणाभिलाषिणा, धेनुभूर्नीलाभिधेन लिखितमिदं श्रीशतुष्टये ॥

श्रीमन्मध्वांतर्गत लक्ष्मीबादरायणः प्रीयतां ॥

श्रीकृष्णार्पणमस्तु ॥

## Letters to the Author

# "Origin of the Three Main Mutts."

### Some Select Opinions.

I. Rao Bahadur C. Hanumantha Gowd, Esq., Emerald Cottage, Hospet, writes under date 5-10-1929.

My Dear Sir,

I beg to introduce myself as one of the staunch and ardent workers in the field of Re-search work of our Madhwa Institution regarding the geneology of different Mutts and the life history of several Vaishnava Saints of the Madhwa community.

Allow me to congratulate you on the very well written brochure you have sent to my friend Mr. K. Krishnacharya, B.A., B.L., who was kind enough to send it to me for my opinion after my perusal. I am very glad to state that you have ably refuted the unsound argument of that "esteemed correspondent" of the Madhwa Journal which I had also an opportunity to go through and which, as you rightly say, is an organ of a sectarian party advocating the prominence of the Uttaradi Mutt over other Mutts with unsound and frivolous arguments.

I shall be very glad to read some of your other writings and I shall be very glad to have also a copy of your typed matter now sent, which would be very useful to me for reference in writing my religious books on any other occasion when a reference is to be made.

Thanking you for the trouble you have taken in sending this piece of valuable information for which all the right thinking Madhwas should feel indebted to you.

Yours very sincerely,
*(Sd.) C. H. Gowd.*

II. K. Krishnacharya, Esq., B.A., B.L., Pleader, Hospet Bellary Dt., writes under date 4-10-1920.

Dear Sir,

I am in receipt of your article on the Madhwa Mutts and Mattadhipathies. I thank you for the favour you have done. I shall circulate it among the English-knowing Madhwa gentlemen of this District.

Your faithfully,
*(Sd.) K. Krishnacharya.*

**Excellent Production** 24-9-2[illegible]

III. In the course of his kind letters dated 11-7-30. ~~and 24-9-30~~. Rao Bahadur S. N. V. Rajachar Esq., Retired District Collector, Kaveri Bagh, Theagarayanagar Mambalam, Madras is pleased to observe.

My Dear Friend,

Your letter of the 16th. I am so glad that you are so deeply interested in our Philosophy and our religious faith.

Your article on the three Mutts is an excellent production and deserves publication.

Yours faithfully
*(Sd.) S. N. V. Rajachar.*

## Very instructive and up-to-date

IV. Letter from N. Rajagopal Krishna Rao Esq., Land-lord and Journalist, Sri Vilas, Kadekar Buildings, Udipi (S. Kanara) dated 9-9-'29.

DEAR SIR,

Thanks for your kind letter of 28-8-28. and the enclosed article. I went through the article and find it very instructive and up-to-date. It would be better to send it to any important newspaper, say the "Hindu" of Madras, for publication as thereby it would attract many readers interested in the question. I think a translation of the article together with the geneology may also be got published in one or two important vernacular papers......

Yours truly,
(*Sd.*) *N. R. G. K. Rao.*

## His Holiness pleased.

V. Letter from C. Subba Rao Esq., Retired Superintendent of Mysore Government, Secretariat (Camp) Sosalai, dated 18-3-'30.

MY DEAR SIR,

Many thanks for your kind letter of the 17th inst. Received the two copies of your article already. The article on the Madhwa Mutts is up-to-date. I have also read and explained to Swamigalu the contents of your article and His Holiness was pleased to say that you are not only a scholar in English, Sanskrit and Kanarese but you also know Tamil. His Holiness was very glad and intends sending a Nirupam shortly,......

Yours sincerely,
(*Sd.*) *C. Subba Rao.*

VI. "Sri Harikrupa" Malleswaram,

**Bangalore City,**

Camp Hyderabad-Deccan

*Date, 15th Sep., 1930.*

DEAR SIR,

I read through the English copy of "The Origin of the Three Main Mutts" which was kindly placed at my disposal. It is not only interesting, but immensely instructive in dispelling the wrong accounts of the origin of the mutts etc.

I beg to propose that you would kindly get the Kannada copy of the same to be printed and published for the enlightenment of the public and particularly for the disciples of the Sri Vyasaraja Swami Mutt.

Yours sincerely,

(*Sd.*) *M. Murti Rao.*

Retired Superintendent,

Office of the Director of Public Instruction,

Mysore, Bangalore.

# The Geneology of Sri Madhwa Mattadhipathies

**Sri Hamsa Namaka Paramatma**

Chaturmukha Brahma and

various others in the Line

*Sriman Madhwacharya* (*Founder*)

1. Sri Padmanabha Thirtha — Sri Padmanabha Thirtha's Mutt or (future Sri Padaraja mutt)
2. Sri Narahari Thirtha
3. Sri Madhawa " — Majjigehalli Mutt.
4. Sri Akshobhya Thirtha — Kudli Mutt.

1. *Sri Jaya Thirtha* (*Teekacharya*)
2. **Sri Vidyadhi Raja Thirtharu**

3. *Sri Rajendra Thirtha* — *Poorwadi Mutt*

3. *Sri Kavindra Thirtha* — *Uttaradi Mutt*

| | | |
|---|---|---|
| 4. ,, Jayadhwaja Thirtha | | 4. ,, Vageesha Thirtha |
| 5. ,, Purushottama Thirtha | | 5. ,, Ramachandra Thirtha |
| 6. Brahmanya Thirtha | | |
| 7. Sri Vyasa Thirtha **Sri Vyasaraja Swami Mutt** | 6. Sri Vibhudhendra Thirtha Uttaradi Mutt 1st line, or future **Sri Raghavendra Swami Mutt** | 6. Sri Vidyanidhi Thirtha **Uttaradi Mutt, 2nd line** *i.e.* **Uttaradi Mutt of to day.** |
| 8. ,, Srinivasa Thirtha | 7. ,, Jitamitra Thirtha | 7. ,, Raghunatha Thirtha |
| 9. ,, Rama Thirtha | 8. ,, Raghunandana Thirtha | 8. ,, Raghuvarya ,, |
| 10. ,, Lakshmikanta Thitha | 9. ,, Surendra Thirtha | 9. ,, Raghuttama ,, |
| 11. ,, Sripati Thirtha | 10. ,, Vijeyeendra Thirtha | 10. ,, Vedavyasa ,, |
| 12. ,, Ramachandra Thirtha | 11. ,, Sudheendra Thirtha | 11. ,, Vidyadheesha ,, |
| 13. ,, Lakshmi Vallabha ,, | 12. ,, Raghavendra Thirtha | 12. ,, Veda Nidhi ,, |
| 14. ,, Lakshmi Natha ,, | 13. ,, Yogindra Thirtha | 13. ,, Satya Vratha ,, |
| 15. ,, Lakshmi Pathi ,, | 14. ,, Sooreendra Thirtha | 14. ,, Satya Nidhi ,, |

| Sri Vyasaraja Swami Mutt. | Sri Raghavendra Swami Mutt. | Sri Uttaradi Mutt of to-day. |
|---|---|---|
| 16. „ Lakshmi Narayana „ | 15. „ Sumateendra Thirtha | 15. „ Satya Naatha „ |
| 17. „ Raghunatha Thirtha | 16. „ Upendra Thirtha | 16. „ Satya Abhinava „ |
| 18. „ Jagannatha Thirtha | 17. „ Vadeendra Thirtha | 17. „ Satya Poorna „ |
| 19. „ Sri Natha Thirtha | 18. „ Vasuthendra „ | 18. „ Satya Vijaya „ |
| 20. „ Vidyanatha Thirtha | 19. „ Varadendra „ | 19. „ Satya Priya „ |
| 21. „ Vidya Pathi „ | 20. „ Bhuvanendra „ | 20. „ Satya Bodha „ |
| 22. „ Vidya Vallabha „ | 21. „ Subodhendra „ | 21. „ Satya Sandha „ |
| 23. „ Vidya Kaantha „ | 22. „ Sujanendra „ | 22. „ Satya Vara „ |
| 24. „ Vidya Nidhi, „ | 23. „ Sugnaanendra „ | 23. „ Satya Dharma „ |
| 25. „ Vidya Poorna „ | 24. „ Sudharmendra „ | 24. „ Satya Sankalpa „ |
| 26. „ Vidya Sindhu „ | 25. „ Sugunendra „ | 25. „ Satya Santhushta „ |
| 27, „ Vidya Dhara „ | 26. „ Supra Jnyendra „ | 26. „ Satya Paraayana „ |

x

28. „ Vidya Nivasa „

29. „ Vidya Samudra „

30. „ Vidya Ratnakara „

31. „ Vidya Varidhi Thirtha
(Present Swami)

27. „ Sukruteendra „

28. „ Suseelendra „

29. „ Suvrateendra „
(Present Swami)

27. „ Satya Kama „

28. „ Satyeshta Thirtha

29. „ Satya Paraakrama „

30. „ Satya Veera „

31. „ Satya Dheera „

32. „ Satya Jnyana „

33. „ Satya Dhyana „
(Present Swami)

**NOTE:—**

1. Sri Satya Thirtha's Mutt was founded by Sri Achuta Prekshacharya, the Spiritual Guru of Sreeman Madhwacharya.

2. Udipi eight Mutts founded by Sreeman Madhwacharya for worshiping the Lord Sri Krishna at Udipi

3. Subramanya Mutt is an independent Mutt founded by Sreeman Madhwacharya's brother Sri Vishnu Thirtha.

4. Kundapur Mutt is a branch of the Mutt of Sri Brahmanya Thirtha with head quarters at Abbur.

श्रीः

# The Publisher's Foreword.

**My** esteemed and revered friend Mr. V. Gopala Krishna Rao, the learned author of this book, was pleased to favour me with a type-written copy of the "Origin of the three Main Mutts." Upon the very first glance, I wrote to him about my Idea of having this printed in book form, for which, he was pleased to accord me his kind approval. Not this alone! He wrote to Sriman Deshabhushana R. K. Prasanna Venkatesa Raojee of Srirangam to help my endeavour with funds. The Desabhushana, as the Madhwa world very well knows, is an open handed generous gentleman who is ready to open all the channels of his resources for the betterment of the Madhwa community. As Yudhistra of olden days he is fighting for the secure, noble and worthy cause of Dharma. Shunning all sorts of self-advertisement and requesting sincere friends to refrain from pronouncing even a single word well of him, though he has chosen to be like a diamond in the dead sea, may his paths be lighted with God's smile! My heart felt and sincere grattitude are due to his kind and timely grant of a liberal donation for the English, Tamil and Kanarese editions of this valuable book, which sheds interesting side lights upon the remote—oft misquoted—history of the origin of the three Mutts may be digested by every Madhwa, every wrangling over this controversy shall cease and a path open for concerted action and advancement.

The Donor.

The Author of this book *Mr. V. Gopalakrishna Rao* is a renowned scholar in English, Sanskrit and Kanarese. He is a sincere and true devotee of the Madhwa religion. When-ever there happens any untoward event affecting the Madhwa community, Mr. V. Gopala Krishna Raojee at once rises

The Author.

up, moves the leaders to find a rightful solution, appeals to the Madhwas to think of unity at any cost and leaves no stone unturned for the well—being of the community as a whole. As he is well versed in Sanskrit, studies the original texts and interprets them according to the needs of the Present day. This is indeed admirable. I really wonder how he finds time and energy amidst his official duties. May the Lord Sri Srinivasa bless him with long life and energy to produce undying literary works expounding the glory and the grandeur of the Madhwa Philosophy!

Avathar of the Masters.

As one great man remarked in these pregnant words, "In a spiritual country like India, however bitter a pill may be, it may be easily administered by giving it a sacharine coat of religion." We in India, consider religion as the breath of our life. To reject religion is to reject the best and the richest elements of our culture and life through centuries. The founders of the different religions were not men of ordinary calibre—they were divine personalities—men who *saw* Truth, who *practiced* Truth, and who *attained* Truth. If you open the Book of History, Chapter by Chapter, you would find how at every stage when men waxed furious over the question of the very existence of God and many began to call themselves Athiests—mighty intellects, men of wisdom and sacrifice appear on the scene.

Sri Madhwacharya.

One of those—and may I say the best of those—is Sriman Madhwacharya who founded the Dualistic system of Philosophy, As Mr. B. Venkoba Rao very wisely pointed out in his Introduction to the Life of Sri Vyasaraja, Sri Madhwa "presented Vaishnavism in a new light suited to the conditions of his day and brought to bear on his philosophical system, all the learning of his time. He believed

in progress, and in the reality of God as the Visvarupa of the Gita and the Purushasukta. His views on different orders and degrees of existence and knowledge are not very different from those of Lord Haldane. His conception of God as being all good and free from evil, is not far different from that of the Earl of Balfour who thinks that the conception of God should satisfy both metaphysics and religion." Sri Madhwacharya by "his singleness of purpose with which he did his travels and wrote his works and his unique scholarship and faith, extorted the admiration of his own generation." The above quotation go to prove how far the conception of Sri Madhwa were identical with those of the best brains of the Twentieth century.

His immortal works.

"The life of Sri Madhwacharya was great in every sense of the word—great in ideal and great in achievement. Hindu India appeared to be crumbling down, but he had fought the theory of illusion, raised the value of the individual, given the motive force of the ideals of faith and hope and progress, written immortal works and gathered round himself disciples, proved as true as steel, whose admiration and loyalty had been won by his greatness and love. These disciples he charged with his last message in the closing words of his favourite Upanishad the Aitreya :—

नाप्रवक्त्र इत्याचार्या आचर्याः ॥

It was not sufficient to understand him and sit still. It was necessary to advance, to go forth, to preach. His own message had been delivered and he was going. He let his mantle fall on the most worthy of his disciples and disappeared." *

---

* Mr. B. Venkoba Rao's Introduction to the Life of Sri Vyasaraja.

His divine message came to be spread by the succeeding Rishis—Sri Vyasaraja, Sri Raghavendra and many others.

Succession of Supermen.

These Rishis renounced everything and went upon their great mission, blessing and healing men and women. They had to overcome heavy odds to found their religion. They were scoffed at; their powers were tested; their system of Philosophy was put to the severest test of scrutiny, debate and anti-propaganda; these divine personalities succeeded by their perseverance, unattachment, mighty power of will and sense of public duty. World applauded them as Supermen. They built up the Dwaita System of Philosophy carefully, steadily, painfully, progressively. as skilled architects laying a foundation broad and strong. If it has withstood thousands of thunderbolts, has had an existence of centuries and yet holding out rich promise of hope, it is worth imagining how much of organising power the founders must have had in store, how their very personality should have been an object of inspiration and influence.

Universal esteem to Madhwa Philosophy.

Those of other faiths became converts. Combatants who were themselves intellectual giants surrendered with their men. Rulers granted Jagirs and Inams to these Rishis which are even to-day the properties of the respective Mutts. Do we, Madhwas, at least think of the tremendous sacrifice our ancient Rishis have done? Will not their life history inspire us at least to put into practice their undying, unparalelled system of Phisosophy? Is it not our duty to broad-cast the hidden truths of the Dwaita Philosophy throughout the nook and corner of the country—nay the whole world? It is of no use simply to pay lip-sympathy to our ancient religion or in making a vain show of orthodoxy. We must get hold of the "essence" of religion,

imbibe the qualities of purity and sacrifice practised by our Masters and learn the art of true and noble service. Holding a tight and faithful grip of the "essence" of religion, we have to remodel our customs, manners and outlook on life. Forgotten are these by the vast majority. we lie in the dust. This is deterioration. We are in dire need of the revival of our ancient Dharma. Who will help at this anxious hour? Men of wisdom and renunciation.

Follow the Holy Commandments.

First of all we, Madhwas, ought to learn the art of Unity before learning the art of attaining Divine Wisdom. To think of attaining Divine Wisdom before following the path of of material, moral advancement and social uplift is the same as one of thinking to reach Lanka on a jump who cannot jump a short space. We may say we are proud of our Rishis. Are we in a position for our Rishis to be proud of us? We say our ancient Masters were love incarnate and taught all pervading Love. But what is our present position and line of action? We do not seem to give even a second thought to the idea of holding a tight grip at the throat of a brother Madhwa simply because he happens to owe allegiance to a different Mutt. We ride rough shod over the tender feelings and susceptibilities of one with whom we find no doctrinal or essential difference. Religion is Wisdom itself. At the very thought of Religion, man is moved. Religion is the true medicine for all the ills of men. Truth, Goodness, Tapas, Service, Self-control, free from the taints of Anger, Jealousy and Envy are the holy Commandments of Religion. Leaving these ennobling and sterling qualities apart, if man is pleased to hug to his bosom all discordant principles, he hurls himself down into the dreary depths of degradation and disunity. Such a beast in human form stands poles apart from Religion.

Religion—A Platform for Fight. ?

How to describe those, who leaving the high ideal aside, take pleasure in creating disunion, differences, envy and other base notions in the *Sanctum Sanctorum* of Religion? In the religion founded by one Superman who has passed through the fire of passion and been purified like a thrice purified gold, all sorts of petty, meaningless and worthless controversy is allowed to creep in which is bound to shake the very foundations of the Unity of the Madhwas and which also seem to threaten the very existence of our Religion. Every true Madhwa ought to shed tears of blood at the very sight of the wiseacres of the present day referring the religious disputes one by one to the Courts of Law. We seem to have lost even the capacity of settling our disputes by means of Arbitration. Just think of the organising power of Sri Madhwa, Sri Vyasaraja, Sri Raghavendra and other Saints. Consider how they have annihilated opposition and brought those of other faiths under their spiritual yoke. And also think of some of those wiseacres of to-day who shamelessly kindle the flames of disunion among the rank and file of the community and create all sorts of confusion. If there be truth in what is said that encouragement and monetary help for this confusion flows from the generosity of a Head of a High Spiritual order, can any one see a way out of this impasse of dismal darkness?

The spirit of the Times works wonders. In these days when man has begun to think furiously over a question however vexed it may be and puts all sorts of searching and penetrating questions "Why all these Mutts? Wherefore do the Mattadhipatis lead us? How do they help us to attain moral, meterial, social and spiritual advancement?" It is worth while for the Mattadhipathis and those that wish well of them to take an impartial stock of the present position and devise ways and means whereby the Sishyas may sincerely

adore the Mattadhipatis as the Guardian Angels and all talk of the "anti deluvian, antiquated, time-worn and worth-for-nothing" nature of the Mutts shall find no favour before the bar of Public opinion.

The Mutts: Path of Reform,

In all humility, I would like to make a special and pointed appeal to the Mattadhipatis Under the auspicious of the different Mutts. Asrams and Gurukulas may be started wherein poor (Madhwa) youngsters may receive free instruction in the vedic lore. Young men may be imbued with the spirit of self-sacrifice and service who will inspire the rest of mankind and carry the Message of our ancient Rishis to the nook and corner of the Madhwa-world. The test of a nation or community is not money, not in number but the quality of its men and women. Once India had supermen like Rama, Krishna, Yudhishtra, Sri Madhwa, Sri Vyasaraja and others. To-day our community nay the whole world is filled with sub-men—weaklings. We have become disunited from our Ancestral Soul; Our Rishis and Heroes, our Ancient ideals. We have to rise to the full stature of our manhood and womanhood. Our young ones have to practise the triple Brahmacharya of Speech, mind and heart.

Hostels for poor Students.

Our Mutts would do well to establish Hostels wherein poor Madhwa students may have the benefit of free boarding and lodging. Well-to-do parents may be asked to provide for the maintenance of one or more poor students. Swamijis may be stationed at these hostels, who may look after the practice of the Triple Brahmacharya of the Students and by imparting instructions in the Vedic lore, in addition to the instructions they receive at the Schools and Colleges, thus regulate their lines. By this, the Mutts would be paving the way of the material, moral, spiritual, and social advancement

of the future generations? Leading philanthrophists would willingly co-operate with the Mattadhipatis in this nation-building venture.

Useful Publications.

The Madhwas are in a lethargic State. The Mattadhipathis are the fittest persons in view of their learning and influence to sound the Panchajanya. The Mutts may publish relgious treatises, pamphlets, etc., explaining the hidden truths of the Madhwa Philosophy and "educate" the Madhwas. These publications may be distributed freely among the "Sishyas" or may be sold at a very low price so that they may be in easy reach of even the lowest and the poorest. If these publications be published under the sacred name of the Guru Maharaj, the matter contained in them will bear the stamp of authority. Inspired bards—born poets—their minds surcharged with the fire and passion of service and sacrifice are buried in the depths of the Madhwa world if the heads of the Mutts would care to find them and give a little amount of encouragement and help, would work miracles in the same way as the,

"Epic lore, if fully sought
Poet-like with a poet's thought
Makes ye pure and lifts ye higher
And gives ye power that will shower
Success—flowers which remain for ever
Bar this—Success, no, never." *

Sabhas and Societies.

Our Mattadhipathis in course of their tour, may instil into the minds of the "Sishyas" the idea of Unity and the value of collective work, thus found and foster Madhwa Sabhas and Societies. Such useful public institutions may have a library

* Ram and Om by K. R. Vijapurkar.

of its own and the members thereof may be trained in the art of useful public service. Devising means for the uplift of the oppressed or downtrodden, dissemination of religious news, frank and free discussion of the present position of the community and the Reforms needed, regular weekly or monthly meetings and such other matters for the betterment of the community should be the objective of the Sabhas. The Mattadhipathis may well peruse these proceedings now and then and pass their findings. By this method the Heads of the Mutts may be in a safe position to understand the mentality of the populace and they may find it convenient to regulate the lives of the "Sishyas." Not this alone! There are thousands and one ways by which the Mattadhipathis may effect reform, provided there is a *will* to do it. Men of wisdom and renunciation, if come forth to preach a cause which can evoke such a sacrifice, the success of the cause is doubly assured. How many of our Mattadhipathis will come forth? Who will set a noble example?

Where there is a will.

If our Masters condescend to act up we may well exclaim:

*It is an inspiration, if we think*
*That there are men further advanced than we*
*Who know the secrets of Eternity*
*And, standing poised upon Heaven's very brink,*
*Yet will not enter, till they help us on*
*The hard and narrow path that they have gone.*

*Wisdom and love, these were their guiding stars*
*They live but to be channels of God's will,*
*Rejected or received, they labour still*
*To pilot this sad world through all its years,*
*That the great plan may some day be fulfilled,*
*And life be as our Heavenly Father willed.*

*With deep compassion, and a wistful love,*
*They look on every deed of sin and shame,*
*They know, they understand, they do not blame ;*
*They are not angels from a world above,*
*But men who, through mistakes and mental strife,*
*Attained at length the Eternal life.**

It is with this fervent hope that "an act of service, rightly done, may seem a trifle; yet in time will yield great meed," my humble self and the learned author have published this book; we pray our Lord Sri Srinivasa to bless this and our future endeavours with success and we beg of our Madhwa brothern to accord us encouragement so that we may point out the lives and Teachings of our Divine masters and declare:

*Behold the Truth before you : A clean life, an open mind, a pure heart, an eager intellect, an unveiled Spiritual perception, a brotherliness of one's co-disciple, a readiness to give and receive advice and instruction, a loyal sense of duty to the Teacher, a willing obedience to the behests of Truth, once we have placed our confidence in and believe that Teacher to be in possession of it; a courageous endurance of personal injustice, a brave declaration of principles, a valiant defence of those who are unjustly attacked and a constant eye to the ideal of human perfection, which the secret science (Gupta Vidya) depicts ; these are the golden stairs up the steps of which the learner may climb to the Temple of Divine Wisdom."*

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* "First Steps on the Path" by Geoffrey Hodson.

With my whole hearted and sincere salutations to my dear and Divine parents in whom I find my Lord Sri Srinivasa enshrined in human form as they are completely and totally responsible for all my activities and if any should feel to say a good word about my service that word is surely not mine but that of my Divine parents.

Nallampalli,
Salem Dt.,
*Date 18th December 1930.*

**K. Venkata Rao**
**Editor The "Indian."**

**Vande Matharam!**

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# AUTHOR'S PREFACE.

Wrong interpretation to mis-lead the ignorant.

I have come across a number of articles by various persons, some writing in the Newspapers and some in the shape of booklets etc. each of them depicting the origin of the three main mutts in his own way, sometimes giving a wrong interpretation to the facts in order to mislead the ignorant public. So I have compiled this brief sketch of the "**Origin of the three main mutts**" to show their true origin as far as possible. It is my earnest desire that we must stop the petty quarrels among the disciples of our different mutts and conduct ourselves like the disciples of the Udipi eight mutts showing always a united front. It will be seen clearly from the few instances explained below; how every now and then the disciples of our three mutts are worrying themselves about insignificant matters and sometimes give out incorrect information to the public. No doubt, these instances are not directly concerned with the study of the subject on hand but only a detailed explanation of a few concrete instances will enable the readers to be satisfied as to how our Madhwa friends are every now and then, troubling themselves over such trifling affairs. So these few instances are quoted below.

With great respects to all the mattadhipaties and the right thinking madhwa friends I place before the public, some facts; first I would show how the origin and status of our mutts are not correctly understood by some of our friends who thereby fall into the error of

misleading the ignorant public to the impression that there mutt a lone is entitled to all honours in preference to any other mutt.

The great world-wide Aparoksha Gnanies as Sri Purandara Dasa Raja and others have treated the three main mutts on a footing of equality; so it is very disgusting to find the present-day writers posing themselves as greater than those Gnanies and trying to claim for themselves and to their mutt, precedence in all privileges and honours.

Secondly, all are aware of the burning question of the day, *viz.* "The Theertham dispute in the Tirupati Sabha."

The Theertham dispute.

It appears that the Swamigalu of Sri Uttaradi mutt is not willing to have equal honour but wants precedence in giving 1st Thirtham to his mutt instead of giving it to the representatives of the three main mutts simulataneously at the S. M. S. O. Sabha, Tirupati; (Please vide several articles about this by prominent persons in the "Hindu" of Madras and the "Evening Mail" of Bangalore City etc.) though there are several authorities in Pada Suladigalu and others to the effect that the three mutts (Matta thraya) are on equal status.

Some interested members have sent in proposals a little after the judgment of the High Court of Madras in the " Theertham Appeal suit" stating that in view of the present decision of the High Court it is not possible that the sabha will continue smoothly, since the

judgment declares that "*It is not competent to the members of the sabha or the majority thereof, to make any distinction between the mutts as regards Thirtham or any other honours or to give any priority to the head of any one mutt over the head of the other mutts in the matter of Thirtham or any other honour.*" Hence they suggest that the sabha should be wound up or cooking of the food should be made separately for three mutts and served outside the sabha buildings, and etc.

In the age of Progress deterioration is our lot.

At the present time when so many sweeping social reforms are being introduced by some of our own men, even among the Brahmin community, it is highly deplorable to find that these persons with all their culture and enlightenment are still taking delight and also breaking their heads over this minor and trifling question of procuring first Thirtham to a particular mutt quite against the long established customs and traditions. So is this not a clear proof for their shortsighted policy and to create quarrels among each other?

Without the least thought to unite, solidify and strengthen the whole community whicih is in a microsopic minority when compared to other communities, they strive their might and main to create disregard and disrespect even to the heads of other mutts and are plunging themselves headlong into the abyss of sin.

I am sure that if our high and lofty religious ideals are sacrificed to the betterment of our egoism

and other materialistic tendencies we will be cutting but a poor and sorry figure in the eyes of the world.

**An amazing interpretation.**

Thirdly some are of the opinion that there cannot be equality in a sabha of members whose religion has got Tharathamya as one of its important doctrines. I agree with them only so far as to say that our Dwaita school is a '*Tharathamya school*' and therefore there is difference in each and every thing; but to apply it to our "*Matha-Thraya*" and declare that there must therefore be difference even among the main three mutts, will be wrong, and it will only betray their ignorance of our Shastras and other facts; because even in "Taratamya Kakshaya" there are several Devas who stand on one and the same platform, with equal status.

The Devas who are placed in one and the same rank, are detailed below :—

I. Garuda & Sesha.

II. Aniruddha, Brihaspati, Swayambhu-va-Manu, And Dhaksha Prajeshwara.

III. Chandra, Surya & Yama etc.

IV. Brigu & Agni; etc.

V. Marichirishi, Atri, Angira, Pnla; Kratu, Vasista, Pulasthya, Visvamitra and Waivasvata Manu.

VI. Mitra Namaka Soorya & Niruti etc.

VII. Vishvakshena, Ganesha, Kubera etc, and so on.

This is the reason why even those great men of high reverence like Sri Purandara Dasamu etc., have repeatedly affirmed that the three main mutts are equal. So there need not exist any doubt in their mind any more about the equality of the "Mattathraya."

If in the face of such facts and authorities, the members still cling to their views it will clearly indicate that they are blinded by a sense of prejudice and God alone must be able to satisfy them and change their views.

Sama Thirtha and Common mess; two eyes of the Sabha-Purusha.

Fourthly, many gentleman like Messrs. Desabhushana R. K. Prasanna-Venkatesa Rao of Srirangam, Arni Subbarao, B.A., Retired Superintendent of Police, Rao Bahadnr A. Hanumantha Rao, B.A., Assistant Secretary to Government of Madras, Rao Bahadur S. N. V. Rajachar; B A., Retired District Collector, B. Raghavendrachar and T. Vasudeva Rao, B.A., have specially appealed to the Madhwa Community at large through the "Hindu" of Madras, to attend the sabha, in future, in large numbers and exhibit their sincerity and devotion to their religious cause sinking all their differences. *All their attempts will be in vain if the Common Mess, Sama Thirtha and cooking are not allowed in the premises of the Sabha building.*

The founders and promoters of the Sabha never even dreamt that this silly question about "Thirtham"

would take up such a serious turn and at last prove a menace to the Sabha itself. The very fact that they allowed from the beginning the old Sampradaya (system) of showing equality in all respects to all the three main mutts, at one and the same time, with equal honours, whenever they met at public places, is enough to show that the sabha has nothing to do with individual claims for precedence in getting Thirtha.

The attention of the readers is invited to (I) The Sabha reports of every year (English reports) from the beginning, (II) The speech of late Mr. Kowkur Ramachandra Rao, the then Honorary Secretary of the Sabha at Bangalore Conference, and (III) The judgment of the Madras High Court on this subject with all the records and oral evidence of the members, connected therewith.

The Sabha is therefore *not for one mutt or for one class of Madhwas but for all Madhwas in general.*

So one would have deserved compliments, if he had, instead of killing the Sabha, suggested remedies for its smooth conduct in future, without slighting the old principles of the sabha and without sending in proposals to wreck the sabha. I cannot really conceive what the apprehensions over the present High Court decisions are?

All those proposals to disband the sabha made by some members clearly show that the decision of the High Court regarding the "Thirtha" and other honours should not be allowed to be brought into

effect and that the harmony and equality of the main three mutts should not continue and that the suicidal policy of causing factions should be discouraged.

Where there is a will, there is a way. If our important Madhwa members attempt to work harmoniously for the advancement of our community as a whole, it is quite possible to overcome any amount of opposition that a few raw men may bring in the way.

In no period of ancient history of Dwaita Philosophy such Thirtham disputes are noticed.

So the principle of equality of the three mutts and distribution of the Thirtham to the representatives of the three main mutts by the three persons selected at the sabha or by the people of the mutts concerned, before Sri Veda-Vyasa Murthy in the Sahha mandir, at one and the same time, is the most amicable and best course to adopt. If not, the union of our small community cannot be secured and there will be petty and endless feuds over each and everything, newly springing up either by one or the other of these mutts.

Fifthly, the author of an article under the heading "An appeal to the wise," in the issue of Sri Madhwa Muni Doss of Bombay for June last, writes, praising the Swami of His mutt to his utmost and also tries to show to the public that his Swami alone should excel in receiving honors in preference to the Swamis of the other two main mutts.

So far as one's praise to his Swami is concerned I quite agree with him, for every one is fully at

liberty and as a sishya, is also in duty bound to extol and venerate is Guru to the skies and I will also join with him in extolling the Guru. But to dispute the honour and ability of the gurus of other mutts of equal status is beyond his province and cannot earn for him any credit, since the superiority of the other equally great mutts is brought into disrepute.

Not satisfied with the above statements the writer also adds that "His guru saved by establishihg the correctness of Chandrika, a work of Vyasaraja Swami of a different mutt and published his chandrika mandanam etc."

It may be observed here, that the writer has, by his own statement, proved to be totally ignorant of the immense value of the world-wide "*Tatparya Chandrika*" *the masterpiece of the great Sri Vyasa Raja Swami* and what all happened when Mahamahopadyaya Rama Subbramanya Sastri attacked after all a portion *(i.e.)* the first quarter of the first chapter of "Tatparya Chandrika" by his "*Madhwa Chandrika Khandana.*"

From the time of Madhusudhana Saraswati (including himself who was a great commentator of Adwaita Philosophy) all the Adwaita Scholars are under the impression that if this "Tatparya Chandrika" is condemned, all the works of Dwaita Philosophy stand condemned and though there have been repeated attacks against it none has succeeded so far and no one can succeed even hereafter.

In fact "*Tatparya Chandrika*" *one of the immortal works of Sri Vyasa Raja Swami cannot be condemned by any one, even if the Kali Purusha himself is born for the purpose.*

Sri Vyasaraja's Chandrika; who upheld it best and to the last.

Further, from his own statement "*A work of Vyasa Raja Swami of a different mutt*" it is clear that he intends to make very great difference among the main three mutts and it is very pitiable that he has totally failed to realise, that there can be no difference among them at all, since these three are directly descended from one and the same *moola mutt* even as the three recognised equally great sishyas of one and the same Guru or equally glorious sons of one and the same father.

He has also omitted,—I can't say why ?—to make mention in this connection of the work of "*Chandrika Prakasa Prasara*" by the late Gowdagiri Venkataramanachar, Maha Vidwan of Mysore Palace, which is a very beautiful criticism on the work "*Chandrika Khandana*" of Mahamahopadyaya Rama Subba Sastrigal much more admirable than the "*Chandrika Mandanam* of His Holiness Swamigalu of Sri Uttaradi Mutt.

This work "*Chandrika Prakasa Prasara*" written by the above Venkataramanachar in obedience to the command of the Present Holiness of his mutt (Sri Vyasaraja Mutt) contains about 500 pages, printed matter and is published in 3 parts. As a scholar of

profound learning he has done the work thoroughly well.

Whereas *Chandrika Mandana* is not printed completely, but only a portion of it is printed.

Even after this, the renowned Pandit Mr. Ananta Krishna Sastriar brought his "*Adwaita Deeuika*" *(i.e.)* a Khandana of the work of Gowdagiri Acharya and of the Swami of Sri Uttaradi Mutt.

In reply to this "*Adwaita Deepika*" the Holiness of Sri Uttaradi Mutt did not do anything but the late Vidwatkula Tilaka Pandita Ratna Gowdagiri Venkataramanacharya accepted the challenge offered by the Pandit Mr. Ananta Krishna Sastriar and, at once gave his beautiful and brilliant reply and condemned the "*Adwaita Deepika*" completely in his work called "*Vatagama* ~~Adwaita Deepika~~" This book is a very interesting Philosophical treatise printed and published already in about 250 pages.

After seeing this great and exquisite work of Gowdagiri Acharya Pandit Mr. Ananta Krishna Sastri did not do anything further.

So it will be clear to one and all concerned that it is but futile to be quarrelling with each other for priority in matters not possible of achievement by incorrect statements and weak arguments.

In conclusion I beg to state that my desire is not to show the weak arguments of others nor, is it to show that I am clever in contradicting their statements; but all that I most sincerely yearn for, is, that *our*

*small community should henceforth cease from all such quarrels which create disunion among us.*

Since all the three main mutts are equally great and venerable, having taken their origin directly from Sri Madhwacharya's Aadi Mutt, each of them should treat the other with regard and cultivate more and more a spirit of toleration and co-operation.

I, therefore, pray to the Lord Almighty Sri Srinivasa Murthy to bless all the Sadvaishnawas (Madhwas) to be unanimous *at least in these religious affairs in this 1st quarter of the 1st Charana of this Maha Kaliyuga.*

I finally beg to express, in this connection, my thankfulness to *Sriman Desabhushana R. K. Prasanna Venkatesa Rao of Srirangam* who has kindly contributed about Rupees Three hundred for the printing and publishing of this book, "*Origin of three Main Mutts*" in English, Tamil and Canarese and to *Mr. K. Venkata Rao, Editor, the "Indian"* Adamankotta (Salem) for the great pains he has taken in printing the English book and rendering and printing its translation also in Tamil.

***V. Gopalakrishna Rao.***

श्रीः

# A Brief Sketch of the Origin of the Three Main Mutts.

## CHAPTER I.

### POORWADI AND UTTARADI MUTTS.

*"By praising of oneself, the boaster gains*
*Nothing, but only shows his littleness."*

**Every one** knows that union is strength. We can do wonders if we are unanimous. But it is much regretted that esteemed men among Madhwas are widening the gulf between the disciples of the different Madhwa Mutts. They are lowering their prestige still further by putting forth false precedents and weak arguments in support of their suicidal propaganda. At a friendly talk very recently a friend of mine invited my attention to the dispute regarding the distributing of Thirtha to Three Main Mutts at the Thirupathi Sabha, and expressed that it was highly deplorable to refer our religious questions to be decided by Courts of Law, as in the present case. To know fully about this Thirtha question I read the Madhwa Journals in complete. In course of my reading, I noticed how factions were created among our people.

2. The Madhwa Journal which came into existence with the express object of spreading co-operation among Madhwas and improving the social, religious and economic conditions of all Madhwas in general became before long an organ of that sectarian party which wanted to assume dictatorship over all the different Madhwa Communities and Mutts. Whether it is for the deviation from its sworn path of action or, for the unjust claims put forth by that sectarian party, that, Almighty was not pleased to bestow long life upon it, is to be commented upon by our fellow Madhwas.

3. With great respects to all Mattadhipaties, I submit herewith an instance of how an esteemed correspondent of the Journal is attempting to pave his way to bring to the front the Uttaradi Mutt as a superior Mutt, to any of the Madhwa Mutts and thereby subduing the other Mutts to its absolute monarchy.

All mutts are equally great.

4. Any true Madhwa admits that all Madhwa Mutts are equally great, irrespective of their wealth. Wealth and power are no factors to achieve greatness spiritually. The great Indian Rishis lived a beggarly life in forests. But mighty kings bowed before them for salvation. A Sanyasi who presumes that he is greater than another Sanyasi is no Sanyasi in the right sense of the word. So also any one who pleads the cause of one Mutt to be greater than the other is gnorant of the real greatness or quality that a Sanyasi should possess.

5. The esteemed correspondent of the Madhwa Journal in its issue of May and June 1924 Vol. 1 No. 7, on page 134 highly denounces any superiority to the Sri Vyasaraja Swami Mutt and the Sri Raghavendra Swami Mutt, but leads the readers of the Journal to believe that Uttaradi Mutt alone is the greatest, and that, even the other Madhwa Mutts, such as, Sri Padaraja Mutt, Majjigehalli Mutt, Kudli Mutt, Udipi Mutts etc., are greater than the Sri Vyasaraja Swami Mutt and Sri Raghavendra Swami Mutt. I really wonder how he could invent some reasons to support his ridiculous cause. He ignores the long standing geneologies and puts forth one of his own in the Twentieth century.

6. He begins to say that the appellations Sri Vyasaraja Swami Mutt and Sri Raghavendra Swami Mutt are misnomers. In the fifth para of his article he admits that Sri Vyasaraja Swami and Sri Raghavendra Swami became so famous that they eclipsed the founders of their Mutts and people began to call the Mutts after them. So this change of name is purely accidental and only due to the high distinction that the presidents thereof attained.

A downright misrepresentation.

7. The word misnomer can be quite correctly applied to the name of the Uttaradi Mutt in the sense that he applies it. I do not mean to say that the Uttaradi Mutt should not be called so. It is really Uttaradi Mutt as it came into existence later and the term is exactly applicable to it. But the esteemed

correspondent says that, because the immediate successors (Sri Padmanabha Thirtha and Sri Narahari Thirtha) of Sri Madhwacharya were people of northern parts the name Uttaradi was applied to Sri Madhwacharya's Mutt. I challenge this downright misrepresentation.

Poorwadi and Uttaradi Mutts.

8. I question whether Sri Madhwacharya was so insignificant as to his name being dropped into obscurity immediately after *him*. Was any of his successors so prominent? While the religion taught by him is even to-day known as Madhwa Religion, how could his own Mutt lose its name soon after he went out for his eternal meditation? There was absolutely no necessity to change the name of the Great Acharya's Mutt at such an early hour. The name that Sri Madhwacharya's Mutt enjoyed till the time there was a split in it, was Aadi Mutt. Aadi means directly come from Sri Hamsa Namaka Paramatma. As Sriman Madhwacharya has taken his Awatara in this Aadi Line, he is called, Aadi Curu. (*Please vide Pratassankalpa Gadya by Sri Raghavendra Swami.*) It is during Sri Vidyadhirajaru's (*successor of Teekacharya*) period that an occasion arose to offer Sanyasa Ashrama to two disciples under the circumstances hereunder narrated. Then came the necessity to give a name to each of the disciples, Pittas. The Ashrama was not simultaneously given to the two. So the one who was installed first (*his Mutt*) was called Poorwadi, and the other, which was installed next, was called

Uttaradi. Poorwadi and Uttaradi mean nothing but earlier (*former*) and latter and these terminations exactly apply to the two branches of the Madhwa Mutt. Only people called like this; the installing Guru did not name them so.

9. Subsequently as universally admitted the Poorwadi Mutt came to be known as Sri Vyasaraja Swami Mutt after the incarnation of the Great Sri Vyasaraja Swami. The old name was discontinued thereafter. As no such eclipsing pontiff hitherto came to the Peetha of the Uttaradi Mutt, the old name is still continued and there has been no chance to change it as in the case of the Poorwadi Mutt. As Sri Raghavendra Swami is equally great as Sri Vyasaraja Swami that earlier branch of the Uttaradi Mutt was known after Sri Raghavendra Swami. While the other latter branch retained the old name Uttaradi.

10. If the term Uttaradi was really used to mean pertaining to Northern side (*as stated in para 7 of the article*) it is to be investigated as to who gave that name. It is only Southern people that call Northerns as Uttaradis. Then how could this name be given by Northern Districts' people and more so when they are in their own parts ?

# CHAPTER II.

## SRI MADHWACHARYA.

*"By conduct one can recognise the man*
*Of godly strain, from him of common clay"*

**Before** narrating how the split in the Aadi Mutt happened, I think it necessary to explain in brief to my reader what it was before the split. Sri Madhwacharya after installing Sri Krishna in Udipi took up the task of providing for the eternal worship of the God. He offered Sanyasashrama to eight Scholars (Hrishikesha Thirtha and seven others) and ordered that these men should be stationary at Udipi looking after the worship of Sri Krishna always. These eight Sanyasis are the Originators of the Ashtamattas of Udipi. He also gave Ashrama to four of his other disciples (Sobhana Bhatta and three others) under the titles of Sri Padmanabha Thirtha, Sri Narahari Thirtha, Sri Madhawa Thirtha and Sri Akshobhya Thirtha and directed that these four should be itinerant and collect and supply to the Ashtamattadhipatis the requirements of worship to Sri Krishna.

Origin of the Ashtamattas of Udipi.

2. He wrote 37 original works on Dwaita Philosophy as he was instructed by Sri Vedavyasa and issued it for the use of his disciples. As he knew that about 1000 years after him, his works written on the Palmyra leaves would decay and

The Great works of Sri Madhwacharya,

that he would not appear once again to re-write them, he engraved them on copper-plates so that they might be used in the next series of Yugas. He himself deposited these plates in the Lake of Sethu Thila (सेतुतिला) about 30 miles off from Udipi and posted for their watch, five of the eight Vyasa Mushtis that he had brought from Badarikashrama at one for each of the four corners and one in the centre. He told his disciples that in the ensuing Krita Yuga his brother Sri Vishnu Thirtha would appear to take the plates out and get the works published through Sri Prahlada and others the great devotees of Lord Sri Krishna.

3. Out of the many God Idols with him he had given a few to every one of the eight stationary and four itinerant Sanyasis at the time of his investing them with the Ashrama. Finally just before his departing for the eternal meditation he distributed some more idols among the Ashtamattadhipatis and Sri Saty Thirtha his staunch disciple; and then handed over what remained with him to Sri Padmanabha Thirtha and directed him to pass on the idols after him to the other three Sanyasis one after the other respectively. After establishing this order Sri Madhwacharya one day while imparting instructions to his disciples in Itreya Bhashya, disappeared to join Sri Vedavyasa at Badarikashram for the last time.

Sri Madhwa departs.

4. In this way Sri Padmanabha Thirtha and his three other companions toured in several parts and

brought supplies to Udipi and company with the in eight other (friends) Sanyasis conducted Sri Krishna's worship joyfully. They were reluctant to leave Udipa as they liked very much to bathe in the Madhwa Sarowara (मध्वसरोवर) daily and worship Lord Sri Krishna. But as they had to carry out the wishes of their master, they marched from Udipi and moved all along the country on their duty.

# CHAPTER III.

## SPLIT IN THE AADI MUTT; GENESIS OF THE SRI UTTARADI MUTT

*"Cease. wars! Mutual Forbearance reign among men,*
*May life be blessed with heavenly happiness!*
*Let courts be shunned, and disputes adjusted*
*By simple justice of the neighbourhood."*

Foundation of Sri Padaraja Mutt.

**Sri** Padmanabha Thirtha survived Sri Madhwacharya for about six years; and at length handed over all the heir-loom Gods given to him by Sri Madhwacharya to Sri Narahari Thirtha with the exception of the few that he had received at the time of his getting Ashrama. These few he gave to a disciple of his, under the title of Sri Lakshmi-dhara-Thirtha and entered Vrindavana at Pampa Kshetra (Anegondi). This Sri Lakshmi Dhara Thirtha is the founder of what is now known as Sri Padaraja Mutt at Mulbagal.

2. Sri Narahari Thirtha lived for about nine years thereafter and was succeded by Sri Madhawa Thirtha. Unlike Sri Padmanabha Thirtha, Sri Narahari Thirtha could not hand over his own idols to any other disciple (Sanyasi) as he suddenly passed away. So both the sets of idols remained with Sri Madhawa Thirtha.

2

Majjigahalli, Mutt Founded.

3. Sri Madhawa Thirtha continued for 16 years and in his turn handed over charge of the idols that came down from Sri Madhwacharya, to Sri Akshobhya Thirtha; and gave to one of his disciples the idols which he had been given at the time of his receiving Ashrama and called him Madhuhari Thirtha who is the founder of the Majjigahalli Mutt of today. Sri Madhawa Thirtha Vrindavana is at Manur.

~~Sri Teekacharya's~~ Kudali Mutt.

4. Sri Akshobhya Thirtha's period is only for about fifteen years. He was directed in a dream by Sri Madhwacharya to give Ashrama to one Narasimha Raja (Dhondo Raghunath). Accordingly he gave him the Ashrama with all the idols that came in turn from Sri Madhwacharya's time, with appellation of Sri Jaya Thirtha. Sri Akshobhya Thirtha passed away at Malkheda. He too offered Ashrama with his own idols, like his two predecessors to a disciple of his under the title of Sri Trilokya Bhushana Thirtha who began the Kudali Mutt. For this Mutt Sri Jaya Thirtha has given a special title as "Arya Matta" as it is the branch of his Guru Sri Akshobhya Thirtha.

5. Sri Jaya Thirtha is famous for his commentaries to Sri Madhwacharya's works and so is commonly known as Teekacharya. He held Ashrama for 22 years and entered Vrindavana at Malkheda by the side of his Guru Sri Akshobhya Thirtha. His successor is one Krishna Bhatta who was called as Sri Vidyadhi Rajaru after taking the Ashrama.

6. Sri Vidyadhi Rajaru about 63 years after his taking Ashrama, felt once that it was high time for him to leave this world and so wanted to install one of his disciples to succeed him. As he was growing too weak and unable to move about, he ordered that a most deserving candidate should be brought before him for being installed on his throne. About ten learned men were presented first. The Guru said that he did not want the ten men and asked that only one of them is to be recommended. Again four of them were put forth as equally deserving. The Swami again returned them saying that he wanted only one. Then two were presented at length saying that the two were on the same footing and His Holiness alone was competent to make a distinction between the two and left the matter for his consideration and disposal. These two candidates that stood the chance of the final selection were the two persons who were known as Sri Rajendra and Sri Kavindra afterwards. The Swami looked at the two and decided in favour of one and consequently Ashrama was given to him with the name Sri Rajendra Thirtha. Though this selection did not displease the other candidate Vasudeva Sastri by name who was too noble to mind such things, yet some of his friends, relations and other people of his side were not satisfied. Their jealousy to Sri Rajendra Thirtha increased and they began to find fault somehow in Sri Rajendra Thirtha's actions and make him unpopular. Sri Rajendra Thirtha was above all faults. Though he was informed by his

people in the Mutt of the jealous talks about him, yet he did not mind them.

Machinations to crown rejected candidate.

7. But unfortunately a silly objection was raised by an attendant (एडबल सेवक) while Sri Rajendra Thirtha was worshipping. This was pre-arranged by the people of Vasudeva Sastri and the attendant was backed up. It is the custom to offer everything to God through Shankha (which means offering through Goddess Sri Lakshmi). So Sri Rajendra Thirtha offered Gandhodaka to God in Shankha. The attendant suggested that offering Gandhodaka through Shankha was not the custom. Sri Rajendra Thirtha got the attendant expelled from his presence and continued his worship. This incident created a great agitation in the people of Vasudeva Sastri's side though he was not himself personally for it. When Sri Rajendra Thirtha heard how a mountain was made of a mole hole and how some people were bent upon ousting him out of his pontifical seat, he made Sri Vidyadhi Rajaru know how he was hated and how some were plotting to find faults with him. He begged that his friend Vasudeva Sastri also might be ordained as a Sanyasi, to satisfy the agitators. Then Vasudeva Sastri also was given Ashrama with the name of Kavindra Thirtha with the free will and consent of Sri Rajendra Thirtha. The Mutt idols were divided equally between the two. Then Sri Rajendra Thirtha left Eragola and went out on a tour to his propoganda work. He was welcomed wherever he went. Sri Kavindra remained in the same place *i.e.*

Please read the following in continuation of *Sri Raghavendra Swami Mutt and Sri Uttaradi Mutt, it is offered in a cup only.* on page 13, line 4 from above.

"As Sri Rajendra Thirtha, who commenced the Poorwadi Mutt or the former branch of the Aadi Mutt of Sreeman Madhwacharya and who was also senior in getting Ashrama was on tour leading the campaign of the Dwaita Philosophy all over India; Sri Kavindra Thirtha, who commenced the Uttaradi Mutt or the latter branch of the said Aadi Mutt thought it unworthy that he should also go out on tour while Sri Rajendra Thirtha who was really senior to him was on tour. Therefore, he stayed at Eragola alone for about 6 years. In his last days he proceeded to Anegondi, (Pampa Kshethra) and entered Brindavana.

Sri Vagisha Thirtha, the successor of Sri Kavindra Thirtha also followed his Guru's example and spent about 8 years of his Ashrama period at Eragola alone and at last went to Anegondi and entered Brindavana by the side of his Guru, Sri Kavindra Thirtha."

Eragola. Even today Gandhodaka is offered in Shankha in Sri Vyasa Raia Swami's Mutt only, while in Sri Kavindra's *viz.* Sri Raghavendra Swami Mutt and Sri Uttaradi Mutt, it is offered in a cup only.

**Honourable settlement.**

8. As the esteemed correspondent says, there was no quarrel between Sri Rajendra Thirtha and Sri Kavindra Thirtha for division of property or wealth. In those days the wealth known to the Mutt was only learned followers and God idols but not money or lands. Whatever our Mutts possess now are only subsequent acquisitions. There is nothing to show that there was an unequal division of the Heir Loom God idols. In fact as Sri Rajendra Thirtha was senior of the two and was in possession of all powers and property at the time of Sri Kavindra's receiving Ashrama, he could have taken more. But he was a very upright man and lover of peace and so he agreed to have equal status with Sri Kavindra Thirtha in all respects. Personally the two were the greatest friends. It is only a few Pandits (*who were like courtiers*) in the Mutt that created all these factions. I wonder how the esteemed correspondent concludes that the division of pontifical property is in favour of Uttaradi Mutt. He seems to go on drawing inferences without any basis. I take it a pride to say that there is nothing to show that Sri Rajendra Thirtha ever sought the help of a court or police for getting a share in the property or upholding his right. It is said by the esteemed correspondent that laws of equality had not thoroughly developed in those days.

In those days the rulers were ardent disciples of the Gurus and did whatever the Gurus asked them to do. Sri Vidyaranya and Sri Vyasaraja Swami were virtual rulers of Vijayanagar. So they had no necessity to seek the help of a court of law. In our days of civilisation and enlightenment, our religious questions are referred to a court of law where judges who are quite alien to Madhwa Philosophy preside. These Mattadhipatis who profess to be our Gurus crave justice from them and are forced to obey their orders in religious affairs. This is most dishonorable to the community. It is much regretted that there are people who nourish such tendencies.

# CHAPTER IV

## SRI RAMACHANDRA THIRTHA AND HIS SPIRITUAL GREATNESS.

"*The great of soul forgive e'en enemies,*
*And forget wrong, with heart perfectly cool.*"

"**The Mutt** which has a larger number of disciples than any of the other Mutts is the greatest of all the Mutts." This is an argument of some people. For instance, the Daityas exceed the Devas several times in number. Then can we say that Daityas are greater than Devas? No. So, that a Mutt has a larger number of disciples than another Mutt is no reason to call a Mutt great. The sons of Dhrutarashtra were twenty times more than the sons of Pandu. Duryodhana even went so far as to say that he was the greatest and the mightiest and that the Pandavas were nothing before him. He denied to give them even one village for subsistence. Did his greatness stand? Did the number of his brothers save him when he was fought in Kurukshetra for the right? To say that one Mutt alone is the greatest of the three branches of Sri Madhwacharya's Aadi Mutt and disown any claim of partnership with the other two branches is worth no more than the utterance of Duryodhana. To whatever school of thought one may belong, all Brahmins, so far as the study of Vedas is concerned, are equal. Otherwise conversions from one school to

the other would not have been allowed by the great Acharyas.

Satwics alone preferred by Sri Vyasaraja.

2. There was a host of followers of Sri Rajendra's Mutt. The Great Sri Vyasaraja Swami when he ascended the throne did not mind to have a huge number of followers who could not attain Moksha. He preferred to retain only disciples of Satwic element after Mudradharana by his own hand, Sri Vyasaraja Swami is one of the celebrated three Acharyas (*viz.* Sri Madhwacharya, Sri Jaya Thirtha and Sri Vyasaraja Swami) who are compared to *Kalpavriksha, Kamadhenu and Chintamani.* So no one can dispute his choice. He was a very great man and could make out by mere sight who was deserving Mudradharana in his own hands. He selected among his disciples only such as were Muktiyogyas and invested them with Mudradharana from his own hand. Thus during his time the disciples of his Mutt were considerably restricted. Thus only Satwics had access in those days to Sri Vyasaraja Swami Mutt. The other Mutts welcomed all others who came from Sri Vyasaraja Swami Mutt. This example of the Great Sri Vyasaraja Swami was followed on other occasions by two of his distinguished descendents *viz.*, Sri Ramachandra Thirtha and Sri Ragunatha Thirtha. The former's Vrindavana is at Rai Veloor; the latter's is at Thirumakudlu in the Mysore Province. Sri Raghunatha Thirtha is famous as Sri Sesha Chandrikacharya. His greatness is well-known to all and so it needs no explanation here.

Sri Ramachandra Thirtha was a very great man. He was esteemed wherever he went.

The defeat of the Adwaitis.

In course of his tour he had an attack in Vedanta Philosophy by a number of Adwaita scholars at Pennathur village in the Coimbatore District. (This village has been washed away by inundation sometime thence). He allowed them to argue with him in Philosophical points for about 40 days in order to see their ability in all the Six Shashtras. Afterwards he defeated them in each and every respect. Then they fell upon his feet and begged of him to invest them with Mudradharana and make them his disciples. He did not readily consent to have them as his disciples But he directed them to see him at Velloor where he would stay for the ensuing Chaturmasa. Accordingly those people about 2000 in number went to Vellore and received Mudradharana and stayed with the Swami for sometime.

Nanjundaya's plot and the miraculous escape of Sri Ramachandra,

The sudden loss of 2000 people to his faith made an Advaitee of Pennathur by name Nanjundaya feel envious of Sri Ramachandra Thirtha and he hated him so much that he plotted to do away with him altogether. The Swami was every day taking a bath early at about 3 A.M. and sit in lonely meditation under a Pipal tree near by, till 6 A. M. or even later till 8 A. M. on some days. One day the above said Nanjundaya got over the Pipal tree before Sri Ramachandra Thirtha sat under it. He held a heavy stone with the object of dropping it on the

Swami's head so that he might be crushed to death before day-break. The Swami unaware of this plot as usual went and took his seat under the tree. The stone was let down by Nanjundaya and it did not fall on the head of the Swami; nor did it come down; it was suspending in the air. The culprit took fear at this marvel and expected something most disastrous to himself out of the wrath of the great man when he would see it at the end and so ran away and hid himself in a cave in a jungle. When it was morning, the passers—by who came for water or bathing, saw the Swami and the wonderful way of the hanging of the stone above his head without any support. They were dumb-struck and remained there to see what would happen and who was the author of thc crime. The Swami after his Yoga got up from his seat as usual and walked apace. No sooner he moved from his place than the stone which was hanging in the air fell down on the earth. This astonished the spectators. The Swami thought for himself for a minute and understood from his meditation that Nanjundaya was the author of that plot and sent for him. The messengers searched for him in the house of a relative of his where he had halted previously. They could not find him in that house. Then after thinking for a minute the Swami told them his hiding place. From there he was brought before the Swami. The culprit admitted his guilt and begged mercy at the hands of the Guru. The Guru graciously pardoned him and appreciated his zeal to his own faith.

The name Rai Veloor; the living monument of Sri Ramachandra's greatness.

This miraculous escape from death brought great fame and admiration to Sri Ramachandra Thirtha. People of all castes and creeds began to flock to him from far and near to ask blessings. Then he thought that he should not live longer as his superhuman power had been detected and people would beg of him many things which he could not refuse and which they did not deserve. So he entered Vrindavana at Veloor only in a few days. He desired that the stone intended to kill him should be placed on the top of his Vrindavana. It was so done. It can be seen even to-day. Veloor thereafter was known as Rai Veloor. The word "Rai" in Telugu means stone. It was after this stone only that the name was adopted. As Sri Ramachandra Thirtha and Raghunatha Thirtha like the Great Sri Vyasaraja Swami preferred to have only disciples of Satwic element to their Mutt they not only selected and retained only such men among their disciples, but also took some more of Satwic elements from other Madhwa Mutts too, at their request, after Mudradharana to their Mutt. The ancesters of these new disciples belonged originally to the Sri Vyasaraja Swami Mutt and had been left out by the great Sri Vyasaraja Swami under the circumstances explained above. Therefore there are instances even to-day that in one large family among Aruvelus (आरुवेलु) belonging to the same Gotra and being cousins, some of them belong to the Sri Vyasaraja Swami Mutt while others belong to Uttaradi Mutt. But for this reason, there could not be any possibility for cousins to be members of the different Mutts.

## CHAPTER 5.

## RATNABHISHEKA TO SRI VYASARAJA.

" *This world lies at the feet of one, who hath*
" *Content, love, Service, good-ness, vision clear.*
" *Both Heaven and Earth worships the faithful soul*
" *Who steadfastly acts out the truth he knows.*"

" The Dwaita system of philosophy stands on the foundation of the immortal works of Sri Madhwacharya, Sri Jaya Thirtha and Sri Vyasaraja Swami; and in recognition of this fact, these three ascetics have been called the three thinkers."*

Even these three are described as the great Munitrayas and *Sri Madhwacharya is compared to Kalpavriksha, Sri Jaya Thirtha to Kamadhenu and Sri Vyasaraja Swami to Chintamani.* (Please vidè Sri Mushna Mahatmya in descriptive catalogue of 1911 published by the Madras Government page 4212).

Sri Padaraja said to Vyasaraja:— We find in the world only one excellence in each, all learning in Sarada, all skill in meeting opponents in Bhargava. all keenness of intellect in Brihaspati, all brilliance in the sun, all charm in the moon, all sense of purity in the God of Fire, all courage in the Lord of Mountains, all liberality in the heavenly tree, and all

* For Sri Vyasaraja Swami's greatness please vide pages 42, 43, 83, 62 to 68, 143, 144 and 147 to 149 of late Mr. B. Venkoba Rao's Introduction to the life of Sri Vyasaraja by Poet Somanatha, of which the above is a quotation.

wonderful deeds in the Lord Sri Vasudeva. *But in you, all these excellences are combined and are at their best.*"

"This great Sri Vyasaraja Swami was the Chancellor of the Imperial University of the Vijayanagar Empire. He sat on the Saraswati Pitta. (सरस्वति पीठ) The name *Vidya Simhasana* of Sri Vyasaraja Swami Mutt (Head-quarters at Sosale) is a reminiscence of old times. Tatparya Chandrika, Nyayamrita and Tarka Tandava are the works that Sri Vyasaraja prepared and himself taught at the University. When Sri Vyasaraja was himself teaching Nyayamrita, it looked as if it was Vishnu that was distributing the nectar that came out of the Ocean of Learning."

Sri Vyasaraja in the role of Brihaspati.

'Sri Vyasaraja Swami was not only the Chancellor of the University of Vijayanagar but was also the Guardian Saint of the Vijayanagar Empire. The manner in which this position of Sri Vyasaraja as a Guardian Saint grew from strength to strength has been beautifully expressed by Somanatha. To the first Emperor Saluva Narasimha I Sri Vysaraja was like Dattatreya to Kartaveeryarjuna. To the second Emperor Saluva Narasimha II, otherwise known as Thammaraja, Sri Vyasaraja was like Brihaspati to Indra. To Narasa, Sri Vyasa Raja Swami became the guardian angel like Badarayana and Sri Krishna to the sons of Pandu and Kunti. As the sons of Kunti worshipped Sri Krishna in the Raja-Suya, though there were enemies like Sisupala the son of Dama-

ghosha, king Narasa worshipped Sri Vyasaraja though there were enemies who did not like that Sri Vyasaraja Swami should attain that position. When Vira Narasimha came to the throne, he worshipped Sri Vyasa Raja Swami more than his father, as Dasaratha worshipped Vasishta more than his father Aja had done. (*Please vide page 66 of Sri Vyasayogi Charitam by poet Somanatha*).

The Emperor Sri Krishnadevaraya vowed to devote everything he had to the worship of Sri Vyasaraja Swami. Sri Krishnadevaraya looked upon Sri Vyasaraja Swami as his Guardian Angel (Kula devatha) and was always ready to carry out his wishes. (Please vide pages 67 to 68 of Sri Vyasa Yogi Charitam by poet Somanatha). By tradition, Prince Virabhadra, the son of King Pratapa Rudra the Gajapati, owed his release from prison to Vyasaraja. (Please vide 8th Vol. of Madhwa Sidhanta Prakasini of Mysore).

**Unparelleled honour of Ratna Abhisheka to Sri Vyasaraja.**

The bathing of Sri Vyasaraja with gems by Sri Krishnadevaraya described in the beginning of VI chapter of Vyasayogi Charitam by Somanatha Kavi, took place in February 1520 A. D. before Sri Krishna devaraya started for Raichur. Sri Vyasaraja did not take for himself any of the gems used in the bathing. After giving as many gems as possible to Brahmins, the rest were made into a heap and distributed to the chiefs (मांडलीकंजरु) and warriors present. The Abhisheka in question of Sri Vyasaraja

Swami was undertaken by Krishnadevaraya as a worship of the Guardian Angel of Vijayanagar; for as such, Krishna Devaraya looked upon Sri Vyasaraja Swami. The representative of Sri Krishnadevaraya in inviting Sri Vyasaraja Swami for the Abhisheka, said :—The king wishes to bathe you himself in gems today, like the Parijata tree which rains its flowers on tha peak of a guardian mountain. By coming to comply with his desire, kindly favour the devotion of him who looks upon every inch of your holy self as a guardian angel. Sri Vyasaraja Swami thought for a moment and accepted the invitation, on account of kindness to the Sovereign. There was a great procession from the Mutt to the Palace. In the Emperor's Palace, Krishnadevaraya seated Sri Vyasaraja on a seat of gold given by himself like seating a Rajahamsa on a lotus in the season of Autumn. When Sri Vyasaraja took his seat on the seat of gold, men of learning first prostrated themselves before him, and then the warriors. Then, while music was played and Vedic hymns were chanted, the Emperor Krishnadevaraja himself took a gold bowl and bathed Sri Vyasaraja Swami in gems. Surrounded by the many coloured brilliant gems with which he had been bathed and which he was going to distribute, the great Sri Vyasaraja Swami looked like a new sun surrounded by the halo which presages the fall of beneficient rain. Then distribution of the gems took place which has already been described. When, with five fingers outstretched, Sri Vyasaraja Swami made presents of handfuls of precious stones to the

learned men in the assembly, he seemed to say that the precious stones given were sufficient for them to live upon, for five lives on earth. (please vide pages 71 to 74 of Sri Vyasayogi charitam by poet Somanatha).

After the distribution of these gems by Sri Vyasaraja Swami with his own hands, the Emperer Sri Krishnadevaraya requested the learned Pandits whom he had invited for the occasion from all parts of India, to express their desire for whatever they liked to have from him, as present.

Prayer for the grace of an appreciative nod:

These pundits were not men of ordinary culture. In fact, none was qualified to gain admission into that assembly unless he had the ability and genius that not only he was himself master of all the Shastras but he also ought to have had more than hundred such highly cultured disciples under his command. For such men of high learning in all the Shastras, nothing would satisfy them on the occasion but a nod from Sri Vyasaraja, in appreciation of their learning. So they said that they desired to have one nod of approval of their learning from the great Sri Vyasaraja, Swami, as that was worth a hundred Meru Mountains of gold, to them.

For more detailed informations about the greatness of Sri Vyasaraja Swami, the reader's attention is invited to the Sanskrit original works of I. Sri Vyasaraja ViJaya by Sri Vijayindra Thirtharu, II. Vyasayogi Charitam by Poet Somanatha and III. Vyasarajabhyudaya by Sarasakavi Sarvabhoma Achannacharya and etc.

# CHAPTER VI.

## THE ELDER AND THE LATER LINES

*Union is truest pow'r. 'Tis by its might,*
*Nations can live in peace, having no foes.*

**The** incident, narrated in the preceding chapter has been wrongly interpreted by the esteemed correspondent as some disciples were lent to Sri Vyasaraja Swami Mutt from the Uttaradi Mutt. It is absolutely wrong. Sri Vyasaraja Swami Mutt at the time of Sri Vyasaraja Swami had more followers than any Madhwa Mutt. It is only those people who were left by Sri Vyasaraja Swami that added to the number of the disciples of the Uttaradi and other small Mutts.

2. The Sampradaya of Sri Vyasaraja Swami Mutt is to give Ashrama to the family which has Mooratigi Sampradaya. This is among Aruvelu class only. Some of them belong to the Uttaradi Mutt and so, as a matter of heriditary principle Ashrama is given to such men regardless of the Mutt to which they belong This was settled at the time of Sri Jagannatha Thirtharu who was known as Bhasyadipikacharya. He said that the people of this Sampradaya were descendents of the disciples of Sri Vyasaraja Swami Mutt who were left during the time of Sri Vyasaraja Swami as already explained. This really shows how friendly the two branches of Sri Madhwacharya's Aadi Mutt were. The present factions have come only recently. They are to be avoided and discouraged.

*Introduction of the Pariyaya System.*

3. High credit is due to the Great Sri Vyasaraja Swami for a fore-thinking statesmanly act. From the time of Sri Padmanabha Thirtha to Sri Vyasaraja Swami's day, the arrangement for the proper conduct of the worship of Sri Krishna at Udipi, went on quite well. Sri Vyasaraja Swami expected that a day might come when the three branches of Sri Madhwacharya's Mutt would fail to contribute towards, the worship at Udipi, owing to selfish motives. Therefore he ordered his disciple Sri Vadiraja Swami to introduce the system of Pariyaya into the arrangement of Sri Krishna's worship. By this system, though—as it has been recently—the three Madhwa Mutts would neglect to do their duty about the worship at Udipi, still the Ashta Matadhipatis will be competent enough to conduct it. The system of Pariyaya is that two of the eight Mutts remain in Udipi for two years worshipping the God while the other six will go out on tour to secure the requirements of the worship untill their turn comes. Thus the worship at Udipi is satisfactorily going on even today.

*The banner of Madhwaism held aloft by Sri Rajendra.*

4. The greatest credit for spreading and preaching Vaishnavaism is due to Sri Rajendra Thirtha's Mutt. Sri Rajendra Thirtha travelled far and wide and wherever he went he sowed seed of Madhwaism and secured a vast band of followers. Sri Rajendra's immediate successor in the pontifical seat was Sri Jaya Dharma or more well-

known as Sri Jayadhwaja for hoisting the banner of Madhwacharya throughout the length and breadth of India. If Sri Madhwacharya disclosed the fountain of Vaishnavaism, Sri Jaya Dhwaja distributed its sweet waters throughout the lands to quench the thirst of the people.

5. In support of my above statement and that *Sri Rajendra's branch represents the senior and the main line of the Aadi Mutt of Sri Madhwacharya*, I think it will not be out of place if I give here for the perusal of the readers an extract from late Mr. B. Venkobarao's Introduction to the Life of Sri Vyasaraja by Somanatha Kavi. It is on pages 122 and 131 of the introduction to the Book.

Sri Vyasaraja Mutt the elder line.

6. If Sri Madhwacharya met Dhanuj Rai as I indicated in an earlier context, para 18, probably Sri Madhwacharya visited Navadwipa then, but Rai Saheb Dinesh Chandra's writing shows that it was Sri Rajendra's Mutt that really gave the first impetus to Vaishnavaism in Bengal. Sri Jayadharma referred to as the tenth (nineth) leader of the Madhwa sect by Rai Saheb Dinesh Chandra Sen in the above extract, was the disciple of Sri Rajendra (vide page 207 of Chaitanya and his companions). Jayadharma is known as Jayadhwaja in the geneology of Sri Rajendra's Mutt, and it is Rajendra's Mutt that is come to be known as Sri Vyasaraja Swami Mutt, on account of the great distinction conferred on Rajendra's Mutt, by Sri Vyasaraja, the lineal spiritual

descendent of Rajendra, whose biography is the present Vyasa Yogi Charita of Somanatha. It will be seen that Rai Saheb Dinesh Chandra Sen at page 207 of Chaitanya and his companions gives the geneology of Sri Vyasaraja Mutt as the geneology of the Madhwa School. Taking the order of succession as that of the first ordained Swamis, *the Vyasaraja Mutt represents the elder line and thus also the main line, and Rai Saheb Dinesh Chandra Sen shows what the tradition of Bengal is in this respect, although, by later day developments, the Uttaradi Mutt claims to be the main line, which claim, however, is not admitted by all other Mutts.*"

Special privilege to Sri Vyasaraja Mutt.

"His Highness Sri Krishna Raja Wodayar Bahadur III of Mysore of beloved memory, in a letter to the Swami of the Vyasaraja Mutt of the time, says that the honor of the green umbrella was a special historical privilege of the Vyasaràja Mutt."

There are a number of other evidences to show that Sṛi Rajendra's line is the direct line of Sri Madhwacharya's Aadi Mutt, while Sri Uttaradi Mutt has only the word "Uttaradi" which really means latter but misinterpreted by the agitators of Sri Uttaradi Mutt as discussed above.

Uttaradi Mutt, the later line.

The term Uttaradi is apt not only between Sri Rajendra and Sri Kavindra's Mutts but also between the two sub-divisions that took place later in Sri

Kavindra's Mutt. While Sri Ramachandra Thirtharu, the third Guru from Sri Kavindra was very bad in health, he offered ashrama to one of his disciples Raghunatha Bhatta, with the title of Sri Vibhudendra Thirtha to be his successor. But fortunately Sri Ramachandra Thirtharu recovered. At this time Sri Rajendra's Mutt had earned great fame by its travells throughout India. This opened the eyes of Sri Kavindra's Mutt. So Sri Vibhudendra who was young and a renowned scholar was directed by Sri Ramachandra Thirtharau to go out and earn disciples for his Mutt. Accordingly Sri Vibhundendra went out; before he could return from his tour, his Guru passed away. Thus at the last moment Sri Ramachandra Thirtharu gave Ashrama to one Krishnacharya, a Tulva Brahmin by caste and a disciple of one of the Udipi Mutts (Sirur), and named him Sri Vidyanidhi Thirtharu and handed over to him what had been left by Sri Vibhudendra. As Sri Vibhudendra went to enlist disciples and earn fame for his Mutt, his Guru Sri Ramachandra Thirtharu allowed him to take as many idols and valuable jewellery as possible leaving behind only a few important ones for his routine use. The present Sri Raghavendra Swami Mutt is the continuation of Sri Vibhudendra while Sri Vidyanidhi Thirtharu's branch is the Uttaradi Mutt of to-day. The term Uttaradi is quite suitable here also, as it is the latter branch even in this division. So there is no doubt to affirm that Sri Madhwacharya's Aadi Mutt alone has developed into branches like this. There is absolutely no preference of right or importance to

any Mutt : all the three Mutts are equally great.

**Conclusion.**

Whether senior or jnnior I do not mean to say that Rajendra's Mutt is the greatest. I only try to explain to the readers that Sri Vyasaraja Swami Mutt is more rightly the Aadi Mutt of Sri Madhwacharya and it cannot be treated to have sprung up from a Bidhi Sanyasi. The importance of all the three Madhwa Mutts is the same. I never make any distinction either superior or inferior among them.

I am much indebted to Mr. S. V. R. Thirtha, Big Street, Triplicane, Madras, for his generosity in giving publicity to an old geneology of Sri Madhwacharya's Aadi Mutt which clearly displays when and how the the three Mutts, *viz.* Sri Vyasaraja Swami, Sri Raghavendra Swami and Sri Uttaradi began their existence. The geneology is published on page 81 of Vol. 1. No. 5 of the December 1923 issue of the Madhwa Journal.

In conclusion I beg to submit that I do not want to encourage factions among our Madhwas. Madhwas, among the Brahmins are the smallest in number and if these divided into pieces, each hating the other, nothing good can be done to the improvement of the community. All the three Mutts are equally great having taken their origin directly from Sri Madhwacharya's Aadi Mutt. With great respects to Sri Madhwacharya and all Ashta Matadhipatis I stop here.

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अस्मत् गुरुमारभ्य रुद्रान्त समस्त गुर्वन्तर्गत
भारतीरमण मुख्यप्राणात्मक श्री मध्वेशः प्रीयतां ॥
श्रीकृष्णार्पणमस्तु । श्री गुरुराजायमङ्गलं ॥

# APPENDIX A.

## A ROYAL GRANT.

**No. 85, Page 33 Mysore Inscriptions. Date 15—27. A. D.**

*By Krishnaraya Maharaja made to the Paramahamsa Parivrajaka Mahatma, who had seen to the fartherest point of Grammar and Logic, his intelligence sporting like peacock among the six systems of Philosophy, chief establisher of Vaishnawa Sidhanta, in interpreting Vedas and Agamas, a Brihaspati, his'feet illuminated by the jewels in the crowns of great kings, without pride, expounding the path of rightcousness, Sesha in human form, having subdued the internal enemies, his hair standing with ecstacy at the worship of Parama Purusha (Vishnu) a sun to the Lotus the Madhwacharya's creed, disciple of Brahmanya Tirtha, Jiva in body as Brahma, Vyasa Tirtha Yatindra, a grant of Gowrapura, belonging to Hangal Seeme, with all usual details. And he forming into 30 shares distributed them to the God Rama of the mutt and other Gods and to Brahmins as Specified. The details are repeated in Kannada.*

*The shasana was composed by Sabapathi and engraved by the carpenter Veerannacharya son of Mallana Natha.*

Usual final verse, shares given to the manager and 20 other brahmins.

(*Sd.*) *SRI VIRUPAKSHA.*

श्रीः

निगमागम निर्णीत निर्जराधीश मंत्रिणे ॥ नृपेंद्र मकुटी रत्न नीराजित निजांघ्रये ॥

निरहंकार चित्ताय नीतिमार्गोपदेशिने ॥ शेषाय नरवेषाय शिक्षितांतरवैरिणे ॥

पुराणपुरुषध्यान पुष्यत्पुलिक मूर्तये ॥ मध्वाचार्यमतांभोज मार्तांडायित तेजसे ॥

ब्रह्मण्यतीर्थशिष्याय ब्रह्मनिर्मल मूर्तये ॥ व्यासतीर्थयतींद्राय विद्वदिंदीवरेंदवे ॥ and so on.

Please vide Shimoga No. 85 (copper plate) containing Special expressions of the high regard of Krishna Devaraya, Emperor of Vijayanagar, for Sri Vyasaraja Swami.

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K. VENKATA RAO,

EDITOR, THE "INDIAN"

*Adamankotta P.*

*SALEM*